

Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

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"IN THE PRESENT WORLD CRISIS, BROTHERHOOD IS NOT OPTIONAL"

—Buell G. Gallagher

SUMMER INSTITUTES

With the inauguration of a third Institute on Racial and Cultural Relations, cooperative Protestantism brought for the first time to the west coast area a large scale group study approach to problems of racial and cultural relations. Menucha Conference Grounds, near Corbett, Oregon, was the scene of this new gathering which focused attention upon the churches' responsibility in the area of civil rights with special reference to racial and cultural minorities. The more than seventy conferees constituted an interdenominational group from a number of western and west coast states.

In discussing the role of legislation in the area of human rights, emphasis was laid upon the educative aspect of the entire legislative process. They held that "legislation is not simply a coercive measure . . ." but that it also plays a vital role in educating the public on the specific issues involved. Speaking for themselves as a group, they defined their role in this area: "Our task is to stimulate civil rights legislation on the national, state, and local levels. Close cooperation should be maintained with organizations and groups which support liberal racial legislation."

Dean of the Institute was Miss Thelma Stevens, Executive Secretary, Department of Christian Social Relations and local Church Activities, Women's Division of Christian Service of the Methodist Church.

For the second consecutive year a similar group met in the mid-west at Eden Seminary, Webster Groves, Missouri, to consider how best to make real and operative the ideal of inclusive fellowship across racial and cultural lines in a church neighborhood. The Reverend Jefferson P. Rogers, Secretary of Race Relations of the Evangelical and Reformed Church, Cleveland, Ohio, delivered the keynote address of vital concern about the role being played and yet to be taken by American Protestantism. He said "... Protestantism will have to acquire the strength to create socially redemptive culture patterns rather than to spend the bulk of its energy in attempting to improve patterns of the death-watch variety. It will have to begin to put the well-being of mankind before the prejudices and material greed of an historical group."



People attending the Institute —
Eden Seminary, Webster Groves, Missouri

The Rev. Galen R. Weaver, Staff Member (Specialist in Religion and Race) of the Department of Race Relations of the Congregational Christian Churches, was the Dean of the Institute at Eden Seminary.

The matter in these pages is presented for the reader's information. It is not to be construed as reflecting the attitudes of the Department of Racial and Cultural Relations or of The National Council of Churches.



People attending the Institute —
Lincoln University, Pennsylvania

The oldest of the Institutes on Racial and Cultural Relations was that held at Lincoln University, Pennsylvania. Dr. George Kelsey, Associate Director, Department of Field Administration of the National Council of Churches, addressed this gathering on the theme, "Racism in Relation to Other Factors in our Civilization." He declared that the factors hindering progress in race relations are colonialism, materialism and complacency. He emphasized that while real progress has been made toward "equality of opportunity," an even greater task remains in achieving "equality of person."

Dr. William H. McConaghy, Pastor of the First Presbyterian Church, Syracuse, New York, was Dean of the Institute at Lincoln University.

Dr. J. Oscar Lee, Executive Director of the Department of Racial and Cultural Relations of the National Council, recently stated that "the leader in the field of racial and cultural relations must understand the pattern of segregation as it is related to housing, employment, public services and facilities, and every other aspect of life of the community. He must develop competence in the methods that can be employed to deal creatively with the situations and problems caused by segregation. The Church leader has an additional and distinctive responsibility. He must understand the relevance of the Christian faith to these problems and commit himself to using the resources of



People attending the Institute —
Menucha Conference Grounds, Corbett, Oregon

his faith in solving them." While it is too early yet to report results of this year's Institutes, Dr. Lee indicated that reports had been received from most of the persons who attended the Institutes in 1950, and that he was "impressed with the high proportion of institute alumni who are endeavoring to translate what they have learned into action in their own communities."

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NEW STATEMENT ON HUMAN RELATIONS

The United Lutheran Church in America through its Board of Social Missions and in cooperation with the Executive Board has issued a comprehensive statement on human relations with special concern for race relations. The statement is set forth for the purpose of "... study, discussion, experimentation, and concerted action by ... congregations and members." After stating their Christian principles, the article continues: "In the light of these truths of Christian Faith the Church ought to help its people by offering a common witness to guide the individual conscience. Consistent Christian living requires that men shall seek to accord to each other the observance of the following rights and their matching responsibilities: 1), To possess and to respect the life and dignity of the human person as a child of God for whom Christ died; 2), To worship God without human distinction in the Church, the Body of Christ; 3), To develop his God-given talents through education and cultural pursuits in order to use these talents in answer to God's call; 4), To establish a home in living space and housing conducive to a wholesome family life; 5), To occupy the place in economic life for which he is individually fitted, being free to advance therein on the basis of character and ability; 6), To share the privileges and obligations of community life, having equal access to all public services, including those related to health, education, recreation, social welfare, and transportation, and receiving equal consideration from persons and institutions serving the public; 7), To exercise one's citizenship in elections and all the other processes of government, having freedom for inquiry, discussion and peaceful assembly, and receiving police protection and equal consideration and justice in the courts."

Acknowledging the inevitable need for Christian action in the light of such convictions the statement enjoins Christians to act on the following propositions:

1. ACKNOWLEDGE OUR SIN

Evil tensions and injustices resulting from racial and cultural practices must be faced before God.

2. ACCEPT INDIVIDUAL RESPONSIBILITY . . .

This obligation is crucial today in relation to members of minority groups.

3. BEGIN IN THE HOME . . .

Parents must be on guard neither to pass on to their children the sins of prejudice, nor to lead them in discrimination which is unbecoming to Christians. Rather it is the duty of parents to lead their children by precept and example, in interracial cooperation and understanding.

4. CONTINUE AT WORK . . .

Christians in labor unions, business organizations, and industrial enterprises should take the lead in working for justice for oppressed groups.

5. RALLY AS CITIZENS . . .

God calls for, and human justice requires, speedy changes at every level and in every area of our society. . . . Christians should work for such constructive changes, and for public support of democratically enacted laws which conform to Christian standards.

6. AROUSE THE CHURCH

Since the Church is the Body of Christ, it must free itself from those cultural patterns of prejudice and discrimination which persist in our society and must manifest in its own life the principles and attitudes of Jesus.

The Church's agencies and institutions should seek to serve all people fairly without distinction because of racial or cultural background. All its congregations should be centers of action to develop Christian fellowship across human barriers, and to instill the the spirit of equality and Christian brotherhood. (Lutheran Standard, August 25, 1951).

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CONFERENCE ON CHRISTIAN RELATIONS



An after-session discussion during a conference on Christian Relations in Government, Industry and Race, at Union Theological Seminary, Richmond, Va., April 9-11, 1951.

CICERO — GRIST FOR THE MOSCOW PROPAGANDA MILL

The Cicero incident is grist for the Moscow propaganda mill in every non-white nation in the world.

"On July 10-12, 1951, mob violence in Cicero broke out over the occupancy of an apartment by a Negro veteran and his family. Law and order broke down so completely that Cook County Sheriff John Babb requested Governor Adlai Stevenson to . . . (send in) the National Guard. This was done and 24 hours later an uneasy calm rested over Cicero. This was the first time in almost three decades that troops were used in the Chicago area to quell racial disturbances. . . .

"The Illinois Interracial Commission, the Chicago Council Against Discrimination, and other groups tried to do what they could to prepare the community. . . . For example, on June 28, the Church Federation of Greater Chicago sent a communication to all Protestant ministers in Cicero and Berwyn, asking them to make a statement from their pulpits on July 1 to help maintain peace and order. They enclosed a statement written by a pastor in a similar disturbed area in Chicago." . . .

Dr. Bartlett Hesse, Pastor of the Warren Avenue Presbyterian Church . . . talked briefly with the Clarks when they attempted to move into the building in June. On Saturday, July 14, Dr. Hesse and his office called other Protestant ministers in Cicero and urged them to make statements from their pulpits asking that their people stay away from the violence. . . . The Newspapers reported that the Reverend Joseph L. Hughes of the Millard Avenue Baptist Church, . . . told his congregation that 'the people of Cicero did not respect the rights of their fellow Americans. . . . Most of the property owners seem more concerned about the dollar and cents value of their land than they do about the rights of a fellow American.' . . . Rev. James T. Patton of the Crawford Congregational Church at 2614 South Keeler — out of Cicero but with Cicero residents in the congregation — said that news of the riots 'will make fine reading at the Moscow breakfast tables.' One Roman Catholic priest was reported to have talked on the subject that Sunday. . . .

"On July 17, the Church Federation of Greater Chicago released the following statement: 'As leaders of the churches in Cook County, we hang our heads in shame. We are not unmindful of the fact that the virus of racial hatred is in the minds and hearts of many people in other communities than Cicero, and that wherever this terrible evil is to be found there is the potential threat of mob violence. We accept our share of this breakdown of

basic morality in our community. . . ' Dr. Gerhard W. Grauer, president of the Federation, praised the 'restraint' of the Negroes in the face of mob violence. Leaders of several other denominations spoke up, including John A. Dawson, president of the Chicago Baptist Association.

"On July 19, ten Protestant ministers from Cicero and Berwyn met at the Warren Park Presbyterian Church and issued the following statement: 'We believe that the world at large should know that the actions of last week were not the actions of our entire community, but the individuals from several communities. We deplore the action of destruction perpetrated in our community. Disregard of law and order has increased the problem and subsequent violence can only add to the magnitude of the damage now sustained by the community. It is our hope and prayer that our people may invoke the forgiveness of God on behalf of our community and, further, that our leaders may seek God's way of love, revealed by Jesus Christ, in the affairs of men.'" (*The Cicero Riots of 1951*, Chicago Council against Racial and Religious Discrimination, July 22).

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CEMETERY—"Caucasian Only"

"President Truman . . . arranged a hero's burial in Arlington National Cemetery for Sgt. John Rice, 37, an American Indian killed in Korea, whose body was barred from an 'all white' cemetery in Sioux City, Iowa.

"He acted, with the consent of Rice's widow, after telegraphing the mayor of Sioux City that 'national appreciation of patriotic sacrifice should not be limited by race, color or creed.'

"Officials of the Sioux City cemetery apologized . . . to Mrs. Rice and offered her a free lot. . . . Mrs. Rice was quoted: 'Were it not for the greater honor which has come to my husband, I would accept the offer.'" (*New York Daily News*, August 29).

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"We were as indignant as any other Americans over this outrageous incident but our indignation was somewhat tempered by the knowledge that there are hundreds, perhaps thousands, of Sioux cities in the United States.

"Indeed, segregation of graves along the color line was the rule at Arlington National Cemetery until 1947, and had Sergeant Rice died for his country before that year his remains would have been uncrowded.

"There is probably more widespread segregation of the dead in this country than there is of the living, because there is no constitutional or legal provision protecting the rights of cadavers." (*Pittsburgh Courier*, Sept. 8).

FOURTH ANNUAL RETREAT

Seabury House
Greenwich, Connecticut
May 25 and 26, 1951



With the convening of the Fourth Annual Interdenominational Retreat of Race Relations Secretaries, opportunity was afforded for fellowship and to view common problems through an interdenominational spectrum. The sharing of ideas, the cooperative planning and the coordinating of action are the chief functions of the Retreat. Pictured above are persons who attended the Retreat this year.

* * *

EDUCATION BEYOND BOOKS

For the first time in the history of the School of Social Work of the Richmond Professional Institute in Richmond, Virginia, Negroes are scheduled for " . . . full time graduate study . . ." according to Dr. George T. Kalif, director of the school. "During the 1950-51 school year two Negro students did part-time work at the graduate school.

"The admission of the students is in line with a ruling last year by the board of visitors of the College of William and Mary authorizing admittance to the graduate school on the basis of qualifications alone, Dr. Kalif said.

"Dean H. H. Hibbs, of R.P.I., said no Negro students would be enrolled in the undergraduate departments." (*Chicago Defender*, August 2).

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The School of Medicine of the Medical College of Virginia enrolled its first Negro student, Miss Jean L. Harris, this fall; the School of Physical Medicine also enrolled, for the first time, members of the Negro group. Two other new students in the School of Pharmacy, Mrs. Miran Choy and Miss Lily Lee Kue of Korean and Chinese descent respectively, add to the racial and cultural variety represented in the student body at the Medical College of Virginia. (*Richmond Times Dispatch*, Sept. 5).

"The Cincinnati College of Music announced today that it had accepted Herman Griffith, a Negro, of this city (Cincinnati, Ohio), as a student in its department of radio television for the academic year beginning Monday. He is the first Negro student ever enrolled at the college, Walter S. Schmidt, president of the college, which was established in 1878, said today.

" 'This is not the end of a policy of discrimination because we never had such a formal policy', Mr. Schmidt said. 'We admit any qualified student.'

"The Cincinnati Committee on Human Relations said:

" 'The end of racial discrimination at the College of Music constitutes a triumph of public opinion.'" (*New York Times*, Sept. 16).

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INTEGRATION IN THE ARMY

A report prepared several months ago by a special committee of the Minneapolis Mayor's Council on Human Relations invites the civilian and military chiefs of the Department of the Army to consider certain propositions in respect to the process of changing over from a pattern of segregation to that of integration within the Army. Certain long range plans are suggested and other recommendations were included for immediate implementation. Among the first steps recommended was the setting up of " . . . a small corps of social psychologists, or human relations experts, with officers and enlisted men of all ranks from colonel to private, and with civilian consultants of established reputation, all of whom have had training in the technique best known by science for promoting morale and good interpersonal relations. At least one officer and ten enlisted men from this corps should be assigned to every Army post and installation in the States and overseas.

"Special detachments of this corps should be installed in the headquarters, Department of the Army, and in all theater headquarters, . . ."

The report went on to say, "It is understood that this outline of policy will have to be revised and greatly extended in consultation with civilian and military specialists of various types. Since it (the report) does not demand the complete abandonment of the system of segregation in the Army abruptly, it is to be considered a minimum implementation of the political and military needs of the United States and of the President's Executive Order of 26 July 1948." (Prepared by a special Committee of the Minneapolis Mayor's Council on Human Relations, . . . March 8, 1951).

A GOVERNOR'S JUDGMENT

Governor Battle of the State of Virginia recently said, "... it would serve no good purpose for him to address a Negro mass meeting in Norfolk on the subject of segregation in State parks.

"The Governor also reiterated his belief that segregation should be maintained in the State park system — and that if the Federal courts strike down such segregation, then the State should get rid of its parks.

"'Virginia,' the Governor continued, 'has provided a State park for the exclusive use of Negro citizens and has taken steps to provide similar facilities elsewhere in the State, including the Virginia Beach area. In spite of our conscientious efforts to provide equal facilities for both races, legal action . . . has been instituted against the State of Virginia in which the Federal courts have been asked to decree the abolition of segregation in the parks.

"I have publicly stated that in the event the Federal courts should sustain the prayer of your petition and require that the State parks, the housing, restaurants, and bathing facilities be opened to the joint use of both races, Virginia would in my judgment, abandon her park system.

"I do not see how I can explain my position any more clearly other than to say that I, for one, shall make every effort to maintain our park system on a segregated basis, and failing in this, to discontinue the operation of the parks by the State.'" . . . (*Richmond Times Dispatch*, Sept. 2).

ANOTHER PERSPECTIVE

"Gov. Sid McMath of Arkansas told the National Urban League conference . . . that 'in the South we shall continue our efforts toward racial understanding and cooperation until the goal of the Urban League — equal opportunity for all — is a reality.

"'When we have reached that goal,' he added, 'It will be protected forever because it will have been achieved with the full understanding and the unreserved cooperation of free men and women.'

"Governor McMath outlined progress made in Arkansas in giving Negroes greater equality in economic, social and political fields. He said the example of Arkansas is 'typical of the changing and predominant Southern view toward interracial relations.'" (*New York Times*, Sept. 7).

20th CENTURY 'RECONSTRUCTION'

"For the first time since Reconstruction days, Dekalb County, Ga., will have the names of Negroes in its trial and grand jury boxes.

"This was ordered . . . in a ruling by Judge Frank Guess of the Dekalb Superior Court, who sustained a motion to quash an indictment on a plea challenging the array of jurors.

"In upholding the plea, Judge Guess said:

"The Georgia Supreme Court followed the United States Supreme Court in its decision. For Seventy-one years this plea could have been filed in this court, but our lawyers respected our white jurors and felt they would give a defendant a fair trial."

"The city of Atlanta is a part of Dekalb County." (*New York Times*, Sept. 12).

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VOTING IN ALABAMA

"Alabama voters who once wrote an anti-Negro amendment into their Constitution, then saw it knocked out, will decide soon on another approach to stricter requirements at the polls.

"A rigid new test to determine who can vote and who cannot in future elections is to be voted on Dec. 11.

"The pending constitutional amendment would require those who seek registration, for example, to be of 'good character' and to 'embrace the duties and obligations of citizenship' under the Federal and state Constitutions.

"New voters would have to be able to read and write any article of the United States Constitution submitted to them by the registrars, and also to pass a written examination prepared by the State Supreme Court." (*New York Times*, Sept. 23).

HOSPITALS North

"The appointment of Dr. J. Clarence Chambers, Jr., as medical superintendent of James Ewing Hospital, a 275-bed city-owned institution recently opened for the treatment of cancer patients, was announced yesterday.

"Dr. Chambers . . . is the first Negro to be named to such a post in the history of the Department of Hospitals." The James Ewing Hospital is in the city of New York. (*New York Times*, August 22).

South

"An interracial staffed hospital . . . on the campus of Florida Agricultural and Mechanical College . . . is the third college-connected hospital maintained for Negroes in the South.

"Dr. L. H. B. Foote, hospital medical director, has expressed the hope that similar interracial cooperation may be extended to other areas where new hospitals for Negroes are needed urgently. He pointed out that with a total Negro population of about 15,000,000 there were only about 3,000 Negro physicians in the country." (*New York Times*, August 26). * * *

DOLLS COMBAT BIAS

"A line of fine quality . . . dolls will be used to combat racial prejudice among small children, it was announced yesterday by David Rosenstein, sociologist, and president of the Ideal Toy Corporation.

"His company will make dolls of other races based on anthropological research. They will be manufactured under the supervision of the originator of the idea, Miss Sara Lee Creech of Belle Glade, Fla., leader in interracial activities." (*New York Times*, Sept. 7).

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